CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

At a late meeting of the Baptist General Convention at New York, the removal of the seat of Foreign Missions from Washington to Boston, was voted with perfect unanimity.—The Rev. Lucius Bolles, D. D. of Salem, Mass. will devote the whole of his time to the concerns of the Missions.

FOREIGN.

MISSION COLLEGE AT CEYLON. The American Missionaries at Ceylon have established a Central School, designed as the germ of a College, at Batticotta, in the district of Jaffna. Into this school, the most promising and forward lads under instruction, to the number of more than 40, were received two years ago, under the care and instruction of a principal, the Rev. Mr Poor, assisted by a learned native tutor, and two teachers. With the exception of a few individuals, who have left the seminary, these lads, divided into two classes, are pursuing the studies prescribed for the first and second years of the college course. A brief notice of the last annual examination will serve to show the present state of the seminary.

1. Both classes were examined in English Grammar, and rendering English into Tamul. 2. The Second class in Arithmetic—the simple and Compound rules, Reduction, and the Rule of Three. 3. The first class in Vulgar and Decimal Fractions, Arithmetical and Geometrical Progression, Practice and Interest.—4. The first class in Geography. 5. Both classes in Ostervald's Abridgment of the Bible, together with a short system of Chronology. 6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

For want of time, the students were not examined in Tamul, in which they had attended to the study of Nanngol—the grammar of the high language; and to Negundoo—the native dictionary, in connexion with reading Tamul poetry. On a former examination, the students declaimed in English, and exhibited dialogues in the same language.

The better to prepare the lads, who had been instructed at the different stations, to enter the Central School or College, an Academy or Free School, on the British system, was opened at Tillipally, more than six months since, under the superintendence of the Rev. Mr Woodward, assisted by two native teachers. In this preparatory school, there are now more than 100 lads on the Charity Foundation, with several others who are not supported. Of these lads 23 are prepared to enter the Central School. Suits of plain, low rooms, sufficiently large for the boys to eat, sleep, and study in; with a neat College edifice, for hall, lecture-rooms, library, &c. and a small chapel are needed. Through the generosity of several gentlemen in Ceylon and Madras, the missionaries have been able to commence, and have now nearly finished, two sets of rooms for the students containing three rooms each; and one large and handsome room for a hall, and other purposes, until a college edifice may be built. These are all situated upon the church, or government lands at Batticotta. *Miss. Herald.*

BURMAN MISSION. Rev. George H. Hough, American Missionary, has returned to Rangoon. Many of the native Burmans have also returned; the adjacent parts of the country are in a quiet state, and Mr Hough saw nothing to obstruct missionary work, or render his situation as a missionary uncomfortable. As the natives are now permitted to embrace any religion they choose, Mr Hough brought round with him 500 copies of Matthew's Gospel, of the Acts, of Hebrews, of John's Epistle, and several hundred tracts.

The Bishop of Calcutta in his visitation *confirmed* more than *one hundred and fifty native converts*, at the different stations of the Church Missionary Society. *Gospel Adv.*

VIZAGAPATAM. (A seaport town 500 miles S. W. of Calcutta.) The car of Juggernaut at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance last year; its three images were offered to the missionaries for ten pagodas.

DINAGEPORE. (A town of 40,000 inhabitants, 240 miles N. of Calcutta.) On Lord's day, the 31st July, seven persons, (two men and five women,) were baptized at Dinagepore on their profession of their faith in Christ; and a whole Hindoo family, consisting of four adults and four children, have lately thrown off their caste, and joined themselves to the christian society there. *Calcutta Miss. Herald.*

SOUTH SEA ISLANDS. The Rev. Daniel Tyerman, in a letter to the Corresponding Secretary of the American Board of Foreign Missions, dated Canton, China, November 19, 1825, says,—We know of *twenty-one* islands in those seas, in which the Gospel has been embraced—in which not an idolater remains.

ORIGINAL COMMUNICATION.

CONFERENCE OF CHURCHES.

Associations, bearing the name placed over this article, have for some time existed in Maine, and one was very recently formed in a part of New Hampshire. From some passages in the constitution of this last, the *Piscataqua Conference*, we may learn the professed objects of these new ecclesiastical societies.

"Each church, which shall be connected with this Conference, shall be represented in the meetings;—every church which has a pastor, by their pastor and one delegate, and every destitute church by two delegates."

"The business of the first day of meeting shall be to appoint officers; *to hold a free conference on the state of the churches;* and *to devise ways and means* to advance their prosperity."

"On the second day of the Conference, there shall be a public meeting, when a report of the state of religion and of whatever may be interesting in the situation of each church and congregation, shall be made." At the close of the religious services of the day "a collection shall be taken, to be appropriated according to the order of the Conference to aid feeble and destitute churches connected with this Conference, in preserving religious institutions among them."

However it may appear at first sight, we cannot but think that there will be found in this system, some things entirely at variance with Congregationalism, and hostile in their tendency to the peace and liberty of the churches. We are not to be blinded by the pretence of advancing the prosperity of the churches, with which these associations *begin* their operations, but should look well at the probable consequences in the final issue. The worst abuses of ecclesiastical tyranny commenced with similar professions, not less sincerely made. What more beautiful in theory than the Papal government? The very *name* of Pope is expressive of *parental love and care.* And how profuse in solemn asseverations of their *tender regard* for the church were those councils whose cruel edicts, all issued with the pretence of promoting truth and goodness, stand recorded to the everlasting reproach of Christendom. We do not mean to question the motives of the Piscataqua Conference, or of any other body of men, but we do mean to speak with freedom of the system they have adopted, and shall try to prove that our jealousy of its character and objects is not unfounded. The liberty of the church should be most watchfully guarded. We cannot be too careful in a matter of such importance.

Three points may be established in regard to the character and objects of these Conferences of Churches. First, they are at variance with the most essential principle of Congregationalism. Secondly, they tend to the production of *strife and discord* among brethren. Thirdly, they interfere with and may be expected *to violate the rights of Congregations.*

The first principle of Congregationalism is the *independence of each church.* No single church, nor number of churches associated, have the right of ruling in the affairs of any individual church. Each is competent to the management of its *own* affairs, and has a right to direct them according to its own judgment of what is best. Any interference with this right is not only wrong in itself, but subversive of all Congregational order.

Now we believe this Conference system does directly tend to deprive the separate churches of their right of self-government. Instead of "devising ways and means to advance each one its *own* prosperity," the churches thus associated do virtually surrender themselves and their affairs into the hands of another body of men, to be by that body disposed of, at its pleasure. The Conference is to devise ways and means for them, and each church *is bound by the will of a majority* of said Conference, however its own pastor and delegates may dissent. Such dissent would, from various causes, be very unlikely to occur. For he who joins such an association, really acknowledges that he is not competent to consult for the welfare of his charge; he enters the meetings of that body, prepared to acquiesce in all its measures by the very disposition which brings him there at all. We all know too, that no common share of resolution and firmness is requisite to a persevering opposition in clerical assemblies. The younger clergy will incline to follow where their elders lead, the timid will not dare to controvert the bold, and the frank and open-hearted may in their confiding temper be betrayed into the loss of their independence. Moreover, the lay members will, as a matter of course, succumb to the clergy, because, in most cases, they will be, in fact, less competent to judge, and the *habit* of deference to ministers on other occasions must naturally lead them to a too ready acquiescence now. The Conference will become an *ecclesiastical court of inquiry*, before which each church will bring up its private concerns, and by which those concerns will be regulated. The pastors in their separate capacity will not undertake much, if any thing for their charge, because it will be the easier way to leave all to the care of the Conference, and there will always be a fear of offending the Conference by what they may do as individuals. For how can this be avoided? The Conference propose to themselves *the care* of the churches, as their object, and they make it *their business*, "to devise ways and means to advance their prosperity." Does any man suppose that this is a mere *advisory* superintendence, that the Conference will only *talk* about matters brought before them, without *passing any rules*, issuing any orders? Let the history of such bodies shew. Look at the Consociations of Connecticut, and see if it be a mere *work of words*, "to confer freely upon the state of the churches." No,—the case will be far different. There are weapons by which acquiescence in their measures may be secured, although the civil arm aid them not.—Let an individual pastor be stubborn for his imagined rights, and his name shall be made an opprobrium, his character jeopardized, and he himself be an outcast among his brethren. By uniting himself and his church to this new body, this Conference, he renounced his independence, and he cannot reassume it but at the peril of the Conference's harshest punishment. Besides, there is *money* in the case: destitute churches may not only be helped to a teacher by the Conference, but aided in supporting him afterward. The promised pecuniary assistance will be made the means of securing to the Conference, a voice, and a very powerful one too, in the settlement of clergymen. The money collected does not become a fund for which the Conference is *responsible*, but is a mere chance-offering poured into their own laps, to be appropriated according to their order, by no other law than their own caprice. We say then, the independence of churches is infringed by the committal of their private affairs into the hands of a Conference of Churches.

In the next place, there must arise hence, a great deal of strife and "bickering." Who likes to have other men meddling in his private concerns? What family would be at peace, whose neighbors possessed the right of interfering in its management? Just so, a Church, having its own peculiar, local, and private interests, will let in the demon of discord, when it invites strangers to intermeddle therewith. How can the Conference be *qualified* to judge for each church, what *will* most promote its prosperity? Measures very proper perhaps in general, would in particular cases, bear very hard, and be most *imprudent* if not decidedly bad. It is impossible for any body of men to enter into the minute and peplexing concerns of a society so peculiar as a church, understand them all aright, and provide for them all impartially. None but the *members themselves can* properly "devise ways and means" for the government of single churches. Each church is qualified to take care of its own concerns and none but itself can do it as well. We do not want people who come from a distance, and have their opinions made up on grounds of their own, to come into our churches, and say to each what they must do. And if such intermeddling is tolerated, there will assuredly be variances and strife. The members of a church who stay at home, will be vexed by the messages and orders brought back from Conference, by the members who attended. And innumerable will be the occasions of discontent and unkind surmises. The affairs of a church are often too *delicate* to be exposed wantonly to the public, and all the wisdom and virtue of a Conference cannot secure from an improper handling of them. Even with the very best intention, much hurt may be done by submitting such things to any body of men, beyond those directly implicated. Let every minister look after his own flock. Let every church order its own affairs. And we shall not need to have a Conference to devise ways and means to advance our prosperity.

Thirdly, this system may be expected to operate to the prejudice of congregations. It is well known that the church, so called, means the communicants. Now these may often be no more than five or six men. The connexion existing between those who constitute the church, and the congregation, is such as to involve the dearest privileges of the latter. We do not say what *ought* to be the power of the church but what in fact it is, in a large number of instances. The settlement of a clergyman is a most important affair to the congregation, they must hear him, and they must pay him. By usage, however, the voice of the church is more than tantamount *now* to that of the congregation. But let this conference system prevail, and the power of the church is yet more enhanced. The congregation will have *no representative* in the Conference.—Destitute societies may and will probably, have ministers imposed upon them by the conference, who, having money at command, mean to help the feeble churches to support religious institutions. Feeble churches are often only those who happen to belong to a parish, which is not of their mind in all things. And we may see parishes *divided* and *ruined* in an obstinate struggle to secure the church in power. The Conference *will* push forward *their* friends, and the people must contend against all *the clerical influence* for many miles around, as well as with their own uncomplying neighbors. We think the interest of the church and the congregation cannot be thus sundered without extreme injustice. If the Conference take the church under their protection, the congregation will in all cases of difference in opinion, stand on unequal ground. This is most unfair. The communicants are not to be supposed always infallible or impeccable, they may err, and they may sin. The people may be right, and the communicants wrong. But this, the Conference will never admit. Their prejudices will weigh heavily on the side of the Church. What remedy have the Parish? They must either give up the settlement of a minister to the Church altogether, or they must undertake the grievous and often fruitless task of convincing the Church that they are in error; or they must quit them altogether. The peculiar notions entertained of the Church's authority which make it the Elect of God, and clothe it in the divine power, serve to nourish a pride and obstinacy of opinion, against which a Parish made up of common men, may contend forever without prevailing. Hence divisions will arise. Party societies will occupy ground, where once the whole people worshipped together. The Church and the Conference will stand against the Parish. And too frequently the latter may be compelled to surrender its rights through mere despair of ever being permitted to enjoy them in peace. We say then let the people look to it that this Conference of Churches be not a snare to them. Let them demand to be *represented* in that body, which undertakes to devise ways and means for the prosperity of the church with which they are so connected. Let them oppose this division of interests between the parish and the communicants. They may else forfeit the better part of their religious liberty, before they are aware of any danger.

We fear there is a determination to carry out the principle, that the church has *alone* the authority to appoint religious teachers. If so, it is easy to foresee what will be the state of the congregations. And we seriously ask, wherein is it better to have your minister chosen for you by some twenty or thirty of your own members embodied as an ecclesiastical society, than to have one sent you by a Bishop, or imposed upon you by the civil power? You must take what the church likes, or go without. You would receive what your Bishop sends, or go without. In either case your own will is subordinate to another's in a matter which concerns you as much, if not more, than him. Give us the hierarchy of England, or of Rome, before the petty despotism of a Church Conference, or a Church Council. If we must be slaves in religion, let it be to a power *above* ourselves, and not to one another.

SELECTION.

The number for August of the Missionary Herald contains the following extracts from the Journal of Mr Richards at the Island of Lahaina, one of the Sandwich Islands.

One evening in June four native families were suddenly deprived of their dwellings by fire. For a man, whose house is on fire, to receive any assistance from his neighbors, is a thing unknown in the Sandwich Islands, unless the neighbor be a relation. On the contrary, as soon as a house is seen on fire, it is the sole object of every one who sees it, to plunder as much as possible. The grass, of which the thatching is composed, burns so rapidly, that the large timber of the frame has hardly time to take fire, before the grass is consumed. A large part of the timber, therefore, might be saved; but so greedy are the people to rob the man of every thing, that they seize the sticks of the house while they are on fire, and are seen running in every direction, with the fire sparkling on their backs. I saw two men, that were considerably burnt by trying to carry burning timber. When I went in the morning, I found the owners of the houses, with their families sitting on mats, in the open air, where they had all slept during the night. The people were collected round them, but not from sympathy or kindness.—The destitute families were rather the subjects of ridicule, than of pity.

I returned to our house; but at noon took four *maros* in my hand, and went again to the spot. I found the families as before, except that they had a sheet of thin tapa drawn as an awning over their heads, to screen them from the very oppressive heat of the sun, which was now vertical. There were at least two hundred people standing around them. I stood on the stump of a cocoanut tree, and invited their attention.

I said to them, "I have seen a company in my own country, collected on an occassion like this. They assembled together, because they loved the people who had suffered loss, and wished to do them good."

I also gave them a particular account of the exertions in America to save buildings after they take fire; and if that cannot be done, to save furniture. I told them, too, of the kindness of the people, in making large presents to the persons, whose houses were burnt, and sometimes building new houses for them. expressed my wish that it might be so here.

I then turned, and gave to each of the men under the awning, a *maro*, saying, "Here, take these *maros*. I love you. I came to your island to do you good. I sympathise with you in your loss; and as a testimony of my sympathy, I make you this present."

I then said to the people, "Why are you so cruel to your neighbors? where did you get your cruel hearts? do you obey your old gods? did they tell you to be cruel to the poor and needy? Listen to me and I will tell you about a new religion. I will tell you about a God that is kind." I then contrasted the religion of the bible with their old religion, and entreated the people to make a wise choice between them. I closed my address by referring to the end of the world, *when the elements shall melt with fervent heat, the earth, also, and the things that are therein shall be burned up;* when we shall all be without house or dwelling place, and be entirely dependent on the mercy of God.

When I finished my address, the people scattered, and it was told from one to another what I had done and said, so that, by sunset, almost every person in Lahaina had the whole history of the affair. The people all seemed astonished at my making the presents, for they could assign no cause for it. Some said, "What a fool this foreigner is, to make presents to these poor men!" Others said "He has *maros* enough why should he not give them?" Others said, "He expects they will give him something by and by; the foreigners are all cunning men." A few said with much coldness, "Perhaps he is kind." As I was returning, many questions were asked me. One inquired with much earnestness, "Did you think these men were chiefs? I answered "No." He inquired again, with increasing interest, "But what have they ever given you?" I told him, "Nothing." Said he, "They are poor men, very poor; why should you give any thing to them?" I told him I gave because they were poor; but this reason he could not understand. It is indeed, universally true here, that those who give do it hoping to receive as much again.

DESCRIPTION OF MENDOZA.

Mendoza is situated about seven or eight miles from the eastern foot of the Andes, in the bottom of a long, shallow valley, which runs parallel with the mountains. Through this valley the Mendoza river, which enters it from the mountains, seven leagues to the south, runs to the north, on the east side of the town, watering the rich grounds along its banks, and giving motion to a variety of mills and other useful machinery. Small streams also descend in various places from the mountains, and canals are also dug and supplied by the large river, so that all the lands about the town, for many leagues are irrigated, and under the highest state of cultivation. Although you are here in a country where no rain falls from spring to winter, the whole face of the soil seems covered with grain, grass, fruit-trees, and vineyards, and all in the freshest and liveliest green. Ascending a steeple, and casting your eye around, the whole country, far as the vision extends, appears like one immense, beautiful garden. Beside the apple, pear, peach, plumb and cherry trees in abundance, here was seen that of the fig, olive, orange lemon, in addition to several varieties of the vine and ornamental plants; and as it was now the spring of this hemisphere, nearly all these trees, shrubs, and plants were full of blossoms, holding up their smiling faces to the sun, and literally loading the air with the fragrance of their breath.

The site of Mendoza is nearly level, yet sufficiently descending towards the river on the east, to convey water in small rivulets through all the squares and gardens. The length of the city, from north to south, is that of twelve squares, and its width that of eight—the streets regularly crossing each other at right angles.

The method of building is the same as in Buenos Ayres, except that few houses have *altos* and *azoteas*, and the walls are made of what is called *adobes*, blocks of mud. These walls, however, are usually plastered without and within, appearing as well as walls of brick, and in this dry climate, are equally as good. Near the centre of the town, is an open public square, having the great church on the south, the cabildo on the east, handsome dwelling houses and stores on the north and west, and in the centre, a fountain of water of ten or twelve feet elevation. The cabildo, college, custom-house, and seven churches comprise all the public buildings of the place. The churches have all a steeple and bell, generally a plurality of them, and some are well made, handsome edifices.

Directly west of the city, the inhabitants have formed an *Alameda*, or a public walk, which merits a description. It consists of a raised, level ground, twelve yards wide, and the length of six squares, or about ten hundred yards. On each side of the walk, is planted a row of poplar trees, six feet apart, now twelve years old, in their prime and beauty. Just within these rows of trees, are arranged in the walk, rows of seats, made of brick and mortar, in form of sofas; while just without these rows, run rills of water, in neat stone canals. On the west side of the Alameda, throughout its whole length, runs a wide well made road for horses and carriages, hemmed in also, on the west, by another row of trees, and beyond this are seen green fields, fruit-trees and vineyards in the greatest luxuriance and abundance. On the east side of the walk, about twelve yards distant, is the first row of houses, containing a great number of confectionary shops, where sweatmeats of every kind, and ices are prepared, and offered for sale at a trifling expense. The space between these shops and the walk, is every day washed and swept, and is provided with rows of tables and chairs, placed for customers in the fresh open air, and shaded by the thick trees of the walk.

At the southern extremity of the walk is erected a small pavilion or temple, ascended by eight stone steps, and supported above by a dozen doric pillars, forming, on the whole, a neat and airy resort. This pavilion, and all the walk, are always washed and swept at mid-day from the adjacent rills, and thus rendered increasingly inviting.

To this beautiful spot, the people repair, when the heat of the day is past, for the threefold purpose of exercise, conversation and refreshment. On the evenings of feast days, a full band of music assemble at the Alameda, and then it is not a little interesting to witness the groups, which are drawn out. I think I have never met a people of so much natural amiableness and politeness. It is here a custom to incline the head, and salute all you meet of respectable appearance whether known or not; a custom, which was rather troublesome to me at first, but afterwards pleasing, as it seemed to grow spontaneously from their unaffected kindness of disposition.

I do not suppose that the Mendozians are without crimes and corrupt individuals, but living, as they do, at an immense distance from commercial towns, and few of them ever having been from their native village, they have certainly escaped many of those vices and deceitful arts, which have grown up in all fashionable maritime ports.

CHRISTIAN REGISTER.

SATURDAY, AUGUST 19, 1826.

We are happy to have it in our power to announce the return of the Rev. John G. Palfrey, of this city, in the ship Emerald, on Monday last. English journals of recent dates were received at this office by the same arrival. We have not found in them any very interesting intelligence. The Christian Reflector, in republishing the address of Rev. Mr Upham, at the laying of the corner stone of a new church, takes occasion to speak of Unitarianism in America, as follows, "The prosperity of the great cause of pure Christianity is regarded by us with no small pleasure. We hail its progress in America as the prelude of a day, great and glorious; and the earnest of its spread over the southern part of the western world, when the provinces of South America, from their intercourse with those of the North, shall be one with them in the common faith, which distinguished the first Christians."

We are glad to furnish our readers with some farther extracts from the correspondence of a gentleman who has spent the summer in a tour through the western states. We consider the information contained in his letters valuable, and entitled to confidence. Should this paragraph meet his eye, we beg him to accept our thanks for the instruction and pleasure which he has afforded us.

The beautiful Church, lately erected by the Manufacturing Company, in Nashua village, N. H. will be dedicated on the second Wednesday of Sept.

We understand also that the new Church erected in Purchase street, in this city, will be dedicated on Thursday next.

Some weeks since there appeared in the Recorder and Telegraph, a table exhibiting the number of churches of the several sects in Boston. Among the rest the *Christians* were named, but a doubt was expressed whether they were Unitarians in principle.—To remove that doubt we quote from the "Gospel Luminary," a paper edited by a minister of that denomination, the following statement.

"*Mistake Discovered.*—We not long since saw an article in the New-York Telescope, entitled "Unitarianism on its last legs in the United States." The Editor of that paper is mistaken upon this subject. Whatever may be the state of the Congregational Unitarians at this time in our country, we are not prepared to state; however, we can venture to say they are on the increase. The people known by the name of *Christians*, are *anti-Trinitarians*, or if people please, they may call us Unitarians. We consider it no disparagement to be considered believers in one GOD and his Son Jesus Christ, which is the true import of the word *Unitarians*. It is not our practice to boast of our numbers; we would merely state however that we have more than 700 churches in the United States, nor are our numbers lessening by any means. Several different orders of people in our country, are also Unitarians in sentiment.—*Ed.*"

We extract the following from the Franklin Post and Christian Freeman.

"Agreeably to the notice published in this paper last week, a meeting of the members of the American Unitarian Association in this town and its vicinity was holden at the court house, and was organised by choosing the Rev. Mr Bailey, Moderator.

"Mr Farley, the agent of the General Association, in a brief address stated the objects of the Association and the importance of a general co-operation among all the friends of the truth. All other denominations of Christians were combined in associations, and maintained and extended their peculiar opinions by combination and united effort. Association was one of the most powerful means of moral influence, and Unitarians, believing their opinions to be true, and to be of inestimable value, were under obligations to employ every fair and laudable means to disseminate them. He adverted to, and briefly refuted the objections, that the truth must ultimately prevail by its own intrinsic majesty, and needed not the aid of human means to hasten its progress; and that such an institution must be essentially sectarian. It would be sectarian, but in no obnoxious sense. Its object was not to make men proselytes to a party, but to increase the number of that noble christian sect, which acknowledges no master but Christ, no standard of truth but his gospel.

He was followed by Daniel Wells, Esq. who in the language of truth and deep feeling, directed the attention of the meeting to the peculiar circumstances of Unitarians in this vicinity, which demanded that they should co-operate with ardor in every plan, which promised to remove from them the evils under which they labored. He pointed to the obloquy to which a profession of Unitarianism subjected them, to the alienation of those with whom they wish to live in kindness and friendship, and to their total exclusion from religious sympathy and communion.

He concluded by moving that an Auxiliary to the American Unitarian Association be formed in this town. The motion passed unanimously; and Rev. W. Bailey, D. Wells, Esq. and J. A. Saxton were appointed a committee to conduct the business of this Auxiliary, correspond with the Executive Committee of the General Association, and make an annual report to the Secretary.

Extracts from the Correspondence of a Gentleman travelling in the Western States

LEXINGTON, KEN. JUNE 6, 1826.

On looking over my memoranda, I find a request of yours, that I would give a particular account of Mr Sargent, whose letter to Mr Little of Washington had been published in some of the Eastern papers. By chance, I heard that he was resident near West Union, on Brush Creek, Ohio, superintending the publication of his paper, which is executed at the West Union press. He also has a society seven miles out of town. Sunday 28th I attended his meeting, where I found a congregation assembled to the number of forty eight or fifty. I entered their small one story, log meeting house with the old man, who shook hands with his people as he passed to the opposite side of the room, where was a bench, made by splitting a log and setting up part of it on four legs, appropriated to his use. The old man kindly received the general salutation, "How do you do, Grand Daddy," for so he is called by both old and young. After he had seated himself, he took his saddle-bags across his knees, and drew out a bundle nicely rolled up in a piece of deerskin, which proved to be his bible and hymn book. After a few serious and impressive remarks on the occasion for which we were assembled, he commenced the services by reading and singing a hymn, at the close of which the whole congregation knelt in prayer. As the old man raised his eyes and withered hands towards heaven, his white locks fell back on his shoulders, and he seemed like devotion personified. He continued in prayer nearly an hour, during which time, there was neither shouting nor groaning; the only responses were, occasional amens, muttered in tones of deep devotional feeling. At the conclusion of the prayer, he again invited me to preach; but as there was but one service in the day, I declined that I might witness his performances. He continued to speak for two or three hours, during which time, many of them felt the want of temporal, as well as spiritual food, and drew forth their several budgets of provisions, which they very quietly disposed of. I joined them in the concluding prayer, and I can truly say that I never felt more devotional, than while thus worshipping that Being, who accepts our heart-rendered services, whether uttered beneath a vaulted dome, or a brush-thatched hovel. After the services were closed, I was overwhelmed with brotherly and sisterly salutations for the space of another hour. I declined numerous invitations to tarry with them through the night, and rode to my lodgings at West Union.

Mr Sargent and his hearers are united in their sentiments. They are these. They believe in one God, the Father Almighty; they believe Jesus Christ to be inferior to, and dependent on God; they deny the natural immortality of the soul, asserting that Jesus of Nazareth, he alone hath immortality; and that after the fall, immortality was the gift, which Christ came to bestow on his followers *only*; they deny the doctrine of endless misery, believing, that when a "wicked man" dies, he is not annihilated, but that his spirit returns to the "ocean of Deity," from whence it was given, and that his body returns to dust; they deny the doctrine of a future resurrection, believing that when a man becomes religious, it is his resurrection from the dead, and that after death, he passes immediately to a happy state of existence.

As to his private character, I was told by Mr Burgess, "he had none;" he however, would assert nothing on his own authority, but on hearsay. He told me that he had heard, that he once stole a *yoke of oxen*, and that he once induced his congregation to go naked. I made several inquiries of gentlemen in West Union concerning the truth of these reports; the most I could learn, was that some of them had heard such reports, but no one said they believed them. You will judge of his talents by his writings. He has been a preacher in this part of the country for thirty years; he is poor, and most violently persecuted by the Presbyterians; he says that when they found they could not destroy his church by preaching to them, which he gives them liberty to do, whenever he is absent, they then attacked his private character.

He again, and again requested me to express his warmest sentiments of gratitude and affection to ———; he says his religious views are much altered and improved since his correspondence with Unitarians in the East. He informed me there were three other churches or preachers, of the same denomination, viz. Matthias Croy, Gallia county, Ohio, near Wilkesville; Evan Miles, Jefferson county, Indiana, on the head waters of Indian Kentuck, and Aylette Rains, Crawford county, Indiana, near Fredonia. They style themselves the Free Church. They are distinct from the Christians.

In this state, Tennessee, and Alabama, Presbyterianism is in a rapid decline. The people say they will not endure priest-riding, as they term the Presbyterian church government. There is no class of people, so generally obnoxious, as preachers from the east. This prejudice has arisen, from the many Calvinistic missionary preachers, who have inundated the Western States, with the impression that they were licensed to condemn or damn all but Presbyterians, and misrepresent even them by overrating their numbers. Mr Stone remarked, that were he to name the different denominations in these three states according to their numbers, he should place the Methodist first, the Baptist and Christians next, then the Presbyterians, Episcopalians and Catholics. Sunday Schools are common in this state among all denominations.

Sunday June 4th, I attended the Episcopal church in this place, Lexington. The congregation numbered about three hundred. It was communion day, those at the altar numbered twenty three, among whom were four males. The following account of the churches in Lexington, is copied from information furnished me by a gentleman who resides in the place.

1. Roman, Holy Cross, small, service once a month.
2. Episcopal, Christ, large, highly respectable, and intelligent, the house in good taste, an organ, the minister academically educated, graduate of Dartmouth, a D. D. liberal and tolerant, pews taxed.
3. Presbyterian first, large, many families from the country, respectable, minister not academically educated, intolerant, pew taxes.
4. Presbyterian second, not very large, respectable, minister a graduate of Princeton, pew taxes.
5. Presbyterian third, formerly of the Associate Reformed, now Independent, very small, minister old and infirm, worship seldom.
6. Baptist, large, not many educated people, minister has the degree D. D. liberal on some subjects, intolerant on others, suspected by about half the Baptists of the state, seats free.
7. Methodist, very large, tolerant, amiable, and pious, seats free.
8. Independent Methodist, not very large, liberal, amiable, devout, the minister a physician, also philanthropic and useful, seats free.
9. African Church, house small, negroes many, devoted to noise and ignorance.

ORIGINAL COMMUNICATIONS.

[Communication of an invalid concluded.]

It has often been remarked that happiness depends very much on *little* things. An amount of comfort almost incalculable, is really the product of circumstances too small to command attention. An invalid may know the truth of this by his daily experience, if he will. He cannot meddle with any great concerns, nor resort any more to those sources of satisfaction which promise large supplies. His enjoyments, if he have any, must be the frugal gatherings of a gleaner, who gratefully deposits in his humble bosom what the more favored reapers had overlooked or despised. His solace must come to him unsolicited, in channels opened by the gentle currents of a few *little* springs running quietly along his sequestered path. He must find all that he craves within a narrow circle of interests, among occurrences seldom varying. Blessed be God, our nature *can* thus adapt itself to our condition, and he who was wont to drink at the full fountain, may stoop to the shallow brook, and be satisfied still.

Now, my good friend, if you mean to have the very best possible use of all that is left you of life, foster the habit of readily seizing every occasion which offers you the least degree of innocent pleasure. I have spoken of the duty of not exaggerating our troubles; it is equally a duty not to permit the alleviations of them to escape our notice. Grasp these eagerly,—make a great deal of them, say to yourself continually, how good is God in sparing me these comforts, and do not let them go till they have poured into your heart their whole store of satisfaction. Mitigations of calamity arise often from very slight causes, and therefore to be seen and felt, they must be detained before the mind and examined at leisure. Make this a regular part of your daily occupation. Nor is this all; in the course of ordinary occurrences and amid very unpromising scenes, there may be a thousand sensations and grateful feelings experienced, if one is only disposed to make the most of opportunity. Be prepared, as far as you can, to catch these fleeting occasions. Thus will a cheering light be thrown around the gloomy form of disease, and if your troubles multiply so also will your consolations. Many who solicitously repair to the contemplations and devout exercises of religion, fail notwithstanding in their efforts to preserve a cheerful serenity of mind. This is simply because they rely too exclusively upon these greater means, and neglect such as are in comparison trifling, but yet in conjunction with them highly important.—Come not from your closet with the vain hope that your exercises there will without any further care on your part keep your spirits cheerful through the day. Rather let stated acts of devotion be regarded as preparations and beginnings, and follow them with those other and smaller but essential means. Take as large an interest as you can in the pursuits of those around you. Try to sympathise in their pleasurable emotions. Be a good listener, if not able to converse much yourself.—Have an open, enlarged heart, to which even the slightest appeals of humanity, friendship, and love, shall find an entrance. Think it not time lost if by any natural appearance, any common event, any living creature, or inanimate work of God, your mind is diverted for a while from its own sad thought. Be willing to have it so diverted rather than to indulge a fruitless sensibility in what may seem less trifling employments. Believe it is a sacred duty, so long as God confines you to this world, to avail yourself of all it may innocently afford you, for the mitigation, however transient, of your pains, and the increase, however inconsiderable, of your cheerfulness.—And be assured that when you have done this, there will remain ample scope for the use of those consolations which come to us in the blessed hopes of eternity. Nor will you be less prepared to value such consolations by having extracted what you could from inferior sources. These last will only cherish in your heart that *susceptibility*, which we are apt to lose in sickness, and without which even religious comforts would not be realised to any purpose. The more you feel and value the goodness of God in one expression of it, the more likely you are to feel and value it in all the rest. And it is the divine goodness, recollect, which addresses us in every opportunity, however seemingly trifling, of assuaging the ills of life.

One topic is yet left on which I would speak. It is resignation. The duty is clear, the necessity is absolute. You must be resigned or you have suffered in disobedience, and may lie down in despair. As an invalid you have already been compelled to give up what you would gladly have retained. Let resignation teach you to rest satisfied with the sacrifice. Suppress vain regrets, the luxury of a morbid imagination. Suppress vain fears, the bane of a sick mind. Have such faith in God, as to commit entirely to him, all futurity. Jesus has said, "take no thought for to-morrow, sufficient unto the day is the evil thereof." Follow this counsel. Live a day at a time. Confine your thoughts and cares almost exclusively to the present hour. Anticipate nothing. With the futurities of this world you have no present concern. They may never become present to you, and then all your solicitude will have been utterly fruitless.—Why seek to magnify present troubles by adding to them a burden borrowed from distant time?

Resignation comprehends whatever relates to your spiritual condition, and in the midst of nature's weakness, misgivings, doubts and alarms, constrains the soul to commit itself to the mercy of its Creator. This is a ground on which I may not enter. The transactions here are too solemn and awful to be connected with any others. You alone know how fit you are to die, and what hope you can justly cherish of a resurrection to a happier existence. On these topics you cannot think too much now, if you have not thought of them before. Yet after all, to die well is the proper consequence only of living well. *Duty done* gives vigor to hope, sin subdued leaves death without a sting. God grant that *our* sorrows may serve to quicken our obedience, and pain become to us the handmaid of repentance.—May he teach us how to bear what he shall destine for our good, and cause the stern trials of this earthly pilgrimage to terminate in the blissful rewards of the heavenly inheritance.

FOR THE CHRISTIAN REGISTER.

MR EDITOR.—I send you a manuscript said to be written by a deceased eminent layman, of this state, which has never been published.—I am not at liberty to mention the writer's name, but doubt not it will be perused, by your readers with delight and improvement.

Your ob't. St. S. S.

THOUGHTS ON THE IMMORTALITY OF THE SOUL.

I assume as a principle, that there exists an intelligent Being, that caused creation, and that Being had some design in producing it.—This I cannot doubt, when I contemplate the innumerable and certain marks of design in the world around me. Admitting there was design in the creation, it must be a design worthy of the Being who produced it. What design then would be worthy of such a Being? I say first, negatively, that it would not appear worthy of Him to design and produce such a heterogeneous scene of error, vice and misery, as the present state of things presents for itself alone. We must conclude then, that it is a part of a great whole, and we may form some idea of what that whole is, by inquiring what it appears reasonable that it should be. In other words, having attained a knowledge of the existence of God, his power, wisdom, and benevolence, from the small portion of his works, which we are capable of examining, we can ask our understandings, what system of things such a Being would produce. To answer this question, we must inquire again, what motive could have induced him to create the universe? I answer, the only motive to produce creation that seems worthy of God is, to communicate happiness. But to communicate happiness to whom! Certainly to fit subjects for happiness; and as virtuous, moral agents are the fittest subjects for happiness, the most probable opinion is, that the grand design of creation was to communicate happiness to virtuous, moral agents. We next inquire, how this design must be executed.—First then, virtuous moral agents must be produced. Moral agents, by which I mean beings, who have power of doing right or wrong, as they shall choose, may be executed immediately by God; but they must become voluntarily virtuous. As virtue consists in doing right, and avoiding wrong, from choice, moral agents, in order to become virtuous, must be placed in a situation where they can choose between good and evil, and where they will have strong temptations to avoid doing right, and to commit wrong actions; for there is no virtue in doing right, where there is no inducement to do wrong. When placed in such a situation, in the multitude of chances which free agency presents, some will, by force of these temptations, do wrong. This doing wrong will necessarily produce misery; for the nature of vice, and what indeed makes vice, is that it produces misery. It follows necessarily then, that, in executing the above design of creation, which is alone worthy of God, vice and misery, as well as virtue and happiness, must for a time, at least, be produced. By which it appears necessary that just such a world as the present should exist, for the purpose of producing virtuous moral agents. Here then a part of the above design is executed, viz. virtuous moral agents are produced. But is the other part also executed, are they rendered happy? In some degree, it is true, the virtuous even here are rendered happy by their virtue. But their happiness necessarily depends so much on exterior circumstances and events, as well as on the character and conduct of others, and they are so often called on by their virtue to sacrifice their dearest enjoyments, that it cannot be said that the whole design of creation, above supposed, is fulfilled in this state of being. It seems then to follow, that this life is only for the purpose of producing virtuous moral agents, as fit subjects for happiness; and the communicating this happiness is reserved for another scene of existence.—The argument then may be thus deduced.—We know that creation does exist. We can conceive of no motive worthy of God for giving it this existence, but to produce virtuous moral agents, and to render them happy, as the fruit and reward of their virtue. To execute the former part of this design, just such a world as this is necessary, which, by the way, is strong evidence that this was the design of God in creating the world. But the latter part is not executed here; therefore the presumption is very strong that there is another state of being, in which it will be executed. Another consideration strongly enforces this train of reasoning. It is presumed, as above, that it is fit happiness should be communicated only to virtuous moral agents; but it might rather have been said, that it is, from the nature of things, necessary. So far as our happiness flows from ourselves, it arises principally from self-approbation, which is the effect of conscious virtue. So far as happiness is dependent on others, it proceeds from virtuous dispositions to make us happy; and, as far as it is derived from friendship and affection, it arises from virtuous dispositions we discover in others. I speak not of the mere sensualist; for, possessing no virtue, he is incapable of happiness. Many other arguments to prove a future life, might be added; such as these, "Nature does not lie;" yet nature has taught all men to believe in a future state; for, though some have pretended otherwise, yet it is highly probable that every portion of the human race yet discovered have this belief. Again—when nature implants a desire, she affords an object for its gratification. She has given us an invincible desire for a future life. This, probably, is not to mock us. The existence of a desire in the species, evinces a strong presumption, that the means of gratification also exist. Every passion has its object. We are hungry, and we have food. We have love and there are different sexes. Is this strong passion for future existence alone without an object? If so, it is the only one in nature, that is never gratified. Again, it is improbable, that the God of order, and such he most evidently is, would place a wise, virtuous being on the same level with the brute. Yet such is the fact, if we must perish together. Wisdom, magnanimity, and goodness seem to deserve and to be designed for something better.

It is objected that we know not the manner, in which a human being after death, can be awakened to life. I answer, supposing it to be true, that we are to live again; yet we can know nothing about it, for want of the means of knowledge. When there can exist no experience, there can exist no knowledge; and probability is all, that it is possible to obtain. The inability of a blind man to discover colors, does not prevent their existence. Even where we have experience of facts, we often know nothing of the cause or manner of their production. When any one will tell me how an oak is produced from an acorn, I will tell him how an immortal being is produced from a man. Probably the successive stages of man's existence are produced by the regular operation of nature's laws, which are as capable of being understood by superior intelligence, as the evident process of vegetation, by which a beautiful flower rises from the dust of the earth, we know not how. Perhaps our next stage of being may be only preparatory to another, and the time may arrive when to us nature will no longer be a mystery.

But at present, we are so constantly reminded of our ignorance, that an objection founded on the presumption that we know the system of things, and the manner of nature's operations, future as well as present, cannot outweigh the strong probability that results from the foregoing observations.

FOR THE CHRISTIAN REGISTER.

MR EDITOR.—I send you a form of family prayer, which may prove useful to some of your readers. If you are of this opinion, you are at liberty to insert it in the Register.

A. S.

Almighty and Eternal God! The Sovereign Lord of heaven and earth, in knowledge of whom standeth our everlasting life! We adore and praise thee as the former of our bodies, and the Father of our spirits; as the God and Father of our Lord and Saviour Jesus Christ; as the God of all grace and mercy; as the only wise God. Thou fillest heaven with thy presence, and art in all places of thy vast empire. Thy spirit moves and pervades all space. Thou art the only proper object of adoration to all creatures. The heavens declare thy glory, and the earth is filled with thy praise. Angels adore thy matchless perfections, and thy servants on earth bow the knee before thy awful majesty. Thou art our Creator, and we reverence and fear thee. Thou art our Father, and we approach thee with joyful trust and filial hope.

Accept, gracious God, our tribute of thanksgiving for beholding the light of this day; for thy goodness in preserving our lives the past night, watching over our souls and bodies, averting from us judgments and calamities, giving us quiet and refreshing repose, and lifting upon us the light of a new day. We would thankfully retrace thy past loving kindness toward us. Thou didst create us in thy moral image, thine inspiration hath given us understanding. We praise thee for our faculties of mind and body; that we are fearfully and wonderfully made. Thou hast made us wiser than the beasts of the field, and of more understanding than the fowls of the air. Thou hast made our race but a little lower than the angels, and hast crowned us with glory and honor. We give thee most humble and hearty thanks for *all* thy goodness and loving kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of life. But above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and the hope of glory. We thank thee, O God, that when men had forgotten the dignity of their nature, had abused the understanding thou didst implant within them, were sunk in vice and iniquity, were without God in the world, thou didst devise a glorious plan for their redemption; didst sanctify and send into our world thy dearly beloved Son, as thine ambassador, as the image of thy goodness and the representative of thy power; that he came proclaiming the good news of salvation; revealing thy paternal character; exhorting men to repentance and reconciliation with thee;—promising eternal life and bliss to the penitent and obedient; exhibiting a pattern of all virtue and piety; submitting to a cruel death in attestation of his divine mission. We thank

thee, that thou didst raise him from the dead, the first fruits of them that sleep in death;—that thou didst exalt him to heaven, seat him at thy right hand; didst give him a name above every name, that in his name every knee should bow to the praise of thee, the only living and true God; that he is our intercessor at thy right hand; and that hereafter the world shall be judged by Jesus, even by that man whom thou hast ordained.

And now, O righteous Father, while acknowledging thy condescending mercy in Jesus Christ, we would be abased and humbled under a sense of our unworthiness. We would confess and bewail our manifold sins and wickedness, which we from time to time have most grievously committed by thought, word, and deed against thy divine majesty. We do earnestly repent, and are heartily sorry for these our misdoings. We would arise, and go to our Father, and say unto him, Father, we have sinned against heaven, and before thee, and are no more worthy to be called thy children. We would not dissemble nor cloak our sins in thy presence, but confess them with all lowliness and contrition. If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess ourselves, God is faithful to forgive us our sins, and to cleanse us from all unrighteousness. Enter not into judgment with thy servants, O Lord; for in thy sight shall no man living be justified. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him. O Lord, correct us, but with judgment; not in thine anger, lest thou bring us to nothing. Hide thy face from our sins; and blot out all our iniquities. Let the words of our mouth and the meditations of our hearts, be always acceptable in thy sight, O Lord, our strength and our Redeemer.

Most merciful Father! we look up to thee for thy guidance, protection, and blessing this day. Vouchsafe, O God, to keep us from all sin. Supply all our temporal and spiritual wants. Give us health of body and soundness of mind. Give us neither poverty nor riches, but feed us with food convenient for us. Prepare us for all the duties, temptations and trials that await us. Animate us in the cause of piety and benevolence. Give us unreserved submission to thy holy will; a filial trust and confidence in thee; abate our love of the world, and its transitory enjoyments, its fleeting and unsatisfying pursuits, may we so run the christian race as to win the prize of the high calling in Christ Jesus our Lord. May we not be deceived by the selfishness, prejudice and corruption of our hearts. Deliver us from all hurtful error, from all evil speaking, all neglect of thy word and commandments. Give us a love of thee, a veneration for our Saviour, an attachment to the holy Scriptures, a desire of doing and being good. Counsel us with divine wisdom in every perplexity, give us christian zeal in every time of laudable exertion, give us patience under affliction, humility, self-denial, holy resolution, and the graces of the gospel at all times. Be our portion in time, our support in sickness, death, and judgment to come. Leave us not nor forsake us; keep us outwardly in our bodies and inwardly in our souls; and thou being our ruler and guide, may we so pass through things temporal that we finally lose not the things eternal—which we ask and offer in the name of Jesus Christ our dear Redeemer, our Examplar, through whom to thee, the only God, be honor, majesty, dominion and power, forever and ever, Amen.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

MR EDITOR.—You will rectify a mistake by inserting in your paper the following statement in reply to a small, but important part of some criticisms, that recently appeared in the Register.

The humble little story, (not "novel") of the Deformed Boy was originally designed as a contribution to a volume of tales, that was to have been published as "A New Year's Gift for Young Persons." The project was abandoned, and the tale lain by. Subsequently one of the Trustees of the Publishing Fund applied to the writer to furnish a series of moral tales. The proposition was declined, and the "Deformed Boy" sent to the Trustees with a request that if they deemed it worthy, in any way to subserve their benevolent designs they would publish it.

The writer is ignorant to what particular class they destined it, and therefore not responsible for a misdirection. It was not *written* for those too young or too ignorant to comprehend it.

SLEEPING IN CHURCH.

——*Shepherd.*—What yawns have I not seen in kirks! The women, at least the young anes, dinna like to open their mooths verra wide, for it's so becoming, and they're feared the lads may be glowring at them; so they just pucker up their bit lips, draw in their breath, haud down their heads, and put up their hauns to their chafts, to conceal a suppressed gaunt, and then straughtenin' themselves up, pretend to be hearkenin' to the practical conclusions.

Tickler. And pray, James, what business have you to be making such observations during divine service?

Shepherd. I'm speakin' o' ither years, Mr Tickler, and human nature is the same noo as in the ninety-eight. As for the auld wives, they lay their big-bonnetted heads on their shouther, aed fa' ower into a deep sleep at ance; yet you'll never hear a single ane among them committin' a snore. I have often wondered at that, for mast of the cummers hae sonorous noses when lyin' beside the guide man, and may be heard through a' the house, as regular as clock wark.

Tickler. Yes, James, the power of the mind over itself in sleep is indeed inexplicable. The worthy fat old matron says to herself, as her eyes are closing, "I must not snore in the kirk, and she snores not—at the most a sort of snuffle. How is this?

Shepherd. Noo and then your see an ill-faured, pock-marked, black-a-viced hizzie in the front laft, opposite the poopit, wha he, naething to houp frae our side o' the housas openin' the great muckle ugly mouth o' her, like that o' a bull-trout in Tarras Moss, as if she ware ettlin to swallow the minister.

North. James, James! spare the softer sex!

Shepherd. But the curiousest thing to observe about the lasses when they are gettin' drowsy during the sermon, is their een. First a glazedness comes ower them, and the lids fa' down, and are lifted up at the rate o' about ten in the minute. Then the poor creatures gie their heads a shake, and unwilling to be overcome, try to find out the verse the minister may be quotin'; but a' in vain, for the hummin' stillness o' the kirk subdues them into sleep, and the sound o' the preacher is in their lugs like that o' a' waterfa'.

North. Your words, James, are like poppy and mandragora.

Shepherd. Then a'thegither inconscious o' what they're doin', they fix their glimmerin' een upon your face, as if they were dyin' for love o' you, and keep nid noddin upon you, for great part o' ane o' the dizzen divisions o' the discourse. You may gie a bit launch at them wi, the corner o' your ee, or touch their fit wi' yours aneath the table, and they'll never sae much as ken yu're in the same seat, and finally, the soft-rounded chin draps down towards the bonnie bosom; the blue veined violet eye-lids close the twilight whose dewy fall it was sae pleasant to behold; the rosebud lips, slightly apart, reveal teeth as pure as lily leaves, and the bonny innocent is as sound asleep as her sister at hame in its rockin' cradle.

North. My dear James, there is so much feeling in your description, that, bordering though it be on the facetious, it yet leaves a deep impression on my mind of the Sabbath service in one of our lowly kirks.

Shepherd. Far be it frae me or mine, Mr North, to treat wi' levity one sacred subject. But gin folk would sleep in the kirk, where's the harm in sayin' that they do so? My ain opinion is that the mair dourly you set yourself to listen to no very bricht discoorse, as if you had taken an oath to devour't frae stoop to roop, the mair, certain-sure you are o'fa'in ower into a deep lang sleep. The verra attitude of leanin' back, and stretchin' your legs, and fixing your een in ae direction, is a maist dangerous attitude; and then, gin the minister has only haction—and joking down his head, or see-sawing wi' his hauns, or leanin' ower as if he wanted to speak wi' the precentor, or keepin' his een fixed on the roof, as if there were a hole in't lettin' in the licht o' heaven—or turnin' first to the ae side and then to the ither, that the congregation may have an equal share o' his front physiognomy as well as his side face—or staunin' bolt upright in the verra middle o' the poopit, without ever ance movin' ony mair than gin he were a corp set up on end by some cantrip, and lettin' out the dry, dusty, moral opothegms wi' a continued and monotonous grin—oh! Mr North, Mr North! could even an evil conscience keep awake under such soporifics, ony mair than the honestest o' men, were the banns cried for the third time, and he gaun to be married on Monday morning?

North. Yet, after all, James, I believe country congregations are in general very attentive.

Shepherd. Ay, ay, sir. If twa are sleepin' ten are waken; and I seriously think that mair than ae half o' them that's sleepin' enter into the spirit o' the sarmon. You see they a' hear the text, and the introductory remarks, and the heads; and fa' in' asleep in a serious and solemn mood, they carry the sense along with them; neither can they be said no to hear an accompanying sound, so that it wadna' be just fair to assert that they lose the sermon they dinna listen to, for thochts, and ideas, and feelings, keep floatin' doun alang the stream o' thocht, and when they awaken at the 'amen,' their minds, if no greatly instructed, hae been tranquilleezed; they join loudly in the ensuing psalm, and without remembering many o' the words, carry hame the feek o' the meaning o' the discourse, and a' the peculiarities o' the doctrine.

Blackwood's Magazine.

FOREIGN INTELLIGENCE.

EXTRACT OF A PRIVATE LETTER FROM LISBON. Between the death of King John and the sailing of the vessel with intelligence thereof to Rio Janiero, Sir William A'Court had long and frequent conferences with the Princess Regent The object of these conferences was kept secret, but the necessity of calming the anxiety which prevails in the public mind has at length drawn forth an explanation from the Government. It seems that, at the solicitation of Sir William, the Council of Regency addressed a respectful but energetic note to the Emperor Don Pedro, to endeavour to convince him of the *urgent necessity*, in order to prevent disorders, of promptly fixing his choice between the crown of Brazil and that of Portugal. This serious circumstance discloses the real cause of the reserve or hesitation manifested by the Regency in proclaiming the successor to the throne at the death of John VI. Moreover, it was not unknown that the Ambassadors of the Powers which last year expressed most dissatisfaction with the recognition of the American Republics, on the part of England, would have employed their utmost efforts with the court of Rio Janeiro to induce the Emperor to suspend his resolutions, gain time, and endeavour to retain the two crowns, the junction of which again, although it would thwart the projects of the Cabinet of St James's, would second the views of the Holy Alliance, and the partisans of the present order of things. The Emperor's decision relative to his eldest daughter taking the crown of Portugal will lead to the convocation of a Council of Regency that will put an end to the hesitation and disorder of an interregnum. The relation in which Don Miguel will stand to the new Queen upon their marriage, will appear in the 5th article of the fundamental law of 1139 and 1641. "The King's daughter shall be Queen, provided she be married to a Portuguese Lord; but he shall not take the title of King until he has a son by the Queen his consort. When in company with the Queen he shall walk on her left hand, and shall not put the royal crown upon his head."

ENGLAND. The Emerald, which arrived in this port on Monday, brought papers dated as late as July 18th. The distress among the manufacturers yet continues to a degree which causes much apprehension. The Parliament is prorogued to the 24th of August.

The two commissioners of the Porte left Constantinople on the 9th of June with a numerous suite, for the little fortress of Akerman, on the borders of the Danube, the place appointed for the conferences, by the Emperor Nicholas.

IRELAND. The distresses in some parts of Ireland were so great that the baker's baskets were robbed in the street.

PARLIAMENT. The elections to Parliament were completed, and an unusually large number of new members—one account says one hundred and seventy—had been returned.

CRIMINALS. The prisons of London were overrun with criminals, and the papers of that city complain of the robberies committed in the shops and houses, which were more frequent and numerous than at any former period.

THE WEATHER ON THE CONTINENT. We learn from Sweden, that the fire in the woods in that kingdom, which had been greatly promoted by an unexampled drought of six or seven weeks duration, has been lately checked by very great exertions. In two places the fire has destroyed the forests to the extent of nine miles. At the end of June, the atmosphere at Stockholm was obscured by the smoke, and fears were entertained for the safety of the neighboring places. The accounts from Sweden of the effects of the drought on the corn and fruit are melancholy. From Norway and Denmark, but little better. While the North of Europe is thus distressed for want of rain, it has been so abundant and continual in Hungary, in the latter part of June, that the rivers have overflowed their banks, and the Danube has done considerable damage near Presburg. Much rain also fell at the same time in the mountains of Silesia, and on the 26th, the Oder had risen very much at Breslau, but it was beginning to fall again.

GREECE. It is stated in recently received accounts that the inhabitants were evacuating the Island of Spezzia, to concentrate their means of defence at Hydra. The Seraskier is reported to have been defeated by the Greeks at Attica. It was positively ascertained that Lord Cochrane had set out for Greece. The Journal des Debats represents him to have collected a a fleet of eight ships off Cape St Vincent, and that he expected to be in Greece by the end of June.

TURKEY. Accounts from Constantinople inform us of an important revolution in the Turkish army, an insurrection of the Janissaries, and the consequent annihilation of that corps by the government. The revolt was occasioned by an attempt at a new organization of the troops after European models. No sooner were the new regulations proclaimed than the Janissaries incorporated in the regular army manifested their discontent. This grew quickly into open revolt. Unable to withstand the force brought against them by government, the rebels at length betook themselves to their barracks. These were set on fire, and the most terrible carnage ensued. In a few hours the contest was decided. The loss of the rebels, including those who perished in the flames, was estimated at between two and three thousand. All the Janissaries who were taken with arms in their hands were executed. A proclamation was published which dissolved the corps forever, devoted the name to execration, and decreed the formation of regular and disciplined troops under a new title.

DOMESTIC INTELLIGENCE.

LITERARY. The Medical Committee of Harvard University have awarded the Boylston Medal, or fifty dollars, to *D. Humphrey Storer, M. D.* of this city, for the best dissertation, "On the diseases resembling syphilis, and the best method of removing such diseases."

INDIANS IN NEW YORK. The remains of the Six Nations are scattered around in the vicinity of Buffalo, on parcels of land, 50, 60, and 100 miles distant from each other.

The Seneca Reservation, on the Alleghany River, contains 30,369 acres of land, on which reside 597 indians, including a few Onondagas. The Cataraugus, (Seneca) Reservation contains 21,557 acres, on which reside Senecas, Cayugas, and Onondagas, 686. Tanewanda (Seneca) Reservation contains 46,209 acres, on which reside 365. The Tuscarora Reservation contains 1,920 acres, exclusive of lands they have purchased of the Holland Land Company, on which reside 314.

On the Genesee river, the Indians have five Reservations, containing 31,640 acres, on which 456 Senecas reside. They have, also, a small Reservation, called the Oil-Spring Reservation, of 640 acres. The Oneidas, also, residing in the county of Oneida, have about 20,000 acres; their number is 1,031. Stockbridge Indians reside also in Oneida county, on 17,000 acres; their number is 438. Onondagas reside at Old Onondaga village, on 7,000 acres; their number is 299.

This estimate was made in 1818, and will not answer the present time exactly The population has undoubtedly decreased on some of their Reservations; chiefly by removals to the west. This is especially true of Stockbridge, Oneidas, and Tuscaroras. While that on most of the Seneca Reservations has probably been on a gradual increase. The removals of the Tuscaroras have been chiefly to Grand River in Upper Canada, where a great portion of their tribe resides. The population on their lands, this side of the Niagara, is exceedingly spare, not exceeding probably 150 souls. *Miss. Herald.*

KUSCIUSKO SCHOOL. The Trustees of the African Education Society met at the Lecture Room of the First Presbyterian Church in Newark, on Monday, the 7th inst. The following gentlemen attended on special invitation of the Board to furnish the aid of their counsels on this interesting subject, viz.

The Rev. Dr Milnor, of New York.
" E. W. Baldwin, of do.
" Chester Wright, of Montpelier, Vt.
" Mr Bacon, of New Haven.
" Mr Dewey, of Massachusetts.
" Mr Woolsey, of New York.
" Mr Gurley, of Washington.
" Mr Fisher, of Patterson, N. J.
" Mr Hay, of Newark, N. J.
Capt. R. F. Stockton, of Princeton, N. J.
Archer Gifford, Esq. of Newark.

The following gentlemen composing the Board of Trustees also attended.

The Rev. Dr Hillyer.
" Mr Hamilton.
" Mr Russell.
" Mr Judd.
Benjamin L. Lear, Esq.
Joseph C. Hornblower, Esq.
Theodore Freelinghuysen, Esq.

After a free interchange of views and feelings, and a full discussion of the important matters suggested by the occasion, it was unanimously resolved, That it be recommended to the Trustees to establish a School, to be called "the Kusciusko School," for the education of free coloured youth in the United States, and that immediate measures be taken to raise funds for this object, to an amount, at least equal to the Kusciusko fund.

Why the name of Kusciusko was introduced, a brief statement will explain That distinguished champion of civil liberty, on his last visit to the United States, left in the hands of his friend and compeer in patriotism, the venerable Thomas Jefferson, his last will and testament, of which Mr Jefferson was appointed the Executor. By this will, he gave to Mr Jefferson a fund, the available amount of which, at this time, will be about $13,000, to be employed in liberating enslaved Africans, and bestowing upon them such an education, "as (to use his own words) would make them better fathers, better mothers, better sons, and better daughters." The illustrious and lamented Executor, in his life time, intrusted the management and application of this fund to Benjamin L. Lear, Esq. of Washington city, and one of the Board of Trustees; and we are authorised to state, that the appropriation of the fund, upon the principle recommended at the above meeting, and adopted by the trustees, received the decided approbation of Mr Jefferson.

The Trustees have resolved to establish this school in the vicinity of Newark, to give it the name of the Kusciusko School, and endeavor to raise the sum of $13,000, in addition to the fund in the hands of Mr Lear. And they cherish the hope, that a cause which Kusciusko munificently befriended, and Jefferson cordially approved, will address its claims with effect, to the heart of every Christian, patriot, and philanthropist. They confidently trust, that the collected fruits of benevolence, from this great, happy, and prosperous people, will not fall behind the free will offering of a single Polander.

THE CHEROKEES. We have very satisfactory accounts of the progress of instruction among the Cherokees. The schools are well attended, and the exercise of the children in English grammar, &c. has excited the astonishment of those who have witnessed it. One of the editors of the Huntsville "Advocate," who has recently visited some of the schools, observes—"I noticed in particular, one little boy, apparently about nine or ten years of age, a full blooded native, who was called upon by his instructer to give out the words to a spelling class, which he did with a clearness and precision, that would have done no discredit to an old field schoolmaster.

"Many of them write, and it appears to be one of their most favorite exercises. I examined their books particularly, and inquired the time they had been employed, and I will venture to assert, that the progressive improvement they have made in that art, is not excelled by any equal number of their age and opportunity in the state of Alabama."

GEORGIA. Governor Troup still threatens to employ forcible means to obtain the territory which is claimed by Georgia, and in possession of the Indians.

SAVANNAH—remained perfectly healthy at the last accounts. The Board of Health have announced that no case of fever of a malignant type has appeared since the fatal summer of 1820.

NORTH CAROLINA. From the Warrenton Reporter we learn that a continued drought from the early part of the spring has destroyed the prospect of a supply of Indian corn, wheat, oats, &c, through the central region across North Corolina. The effect has been the withholding from market of the usual supplies, and great difficulty in the purchase of provisions.

CROPS. The crops in North Carolina appear to have suffered severely from drought. The season, however, has been particularly favorable for the manufacture of salt.

INDIAN AFFAIRS. The St Louis Enquirer, of the 22d inst. states that the prospect of war between the Osage and Delaware Indians, has by a timely interference of the agents been checked.

COMMENCEMENTS. At the Commencement at the University of Vermont, at Burlington, on Wednesday, 9th inst. thirteen young gentlemen were admitted to the degree of Bachelor of Arts. The honorary degree of LL. D. was conferred on Alexander H. Everett, Esq. Minister at the Court of Spain. *D. Adv.*

The first Commencement of Geneva College was held at Trinity Church, in that village, on Wednesday, the 2d inst. The exercises were as creditable, both to the Faculty and to the students, as the previous examinations have been severe and satisfactory. The degree of A. B. was conferred on Ulysses M. Wheeler, Henry Gregory, Richard Salmon, William W. Bostwick, and Burton H. Heacock. Amongst other acts of the Board of Trustees, the Rev. Jasper Adams, now President of Charleston College, S. C. was elected President of this College, in the room of the Rev. Mr Potter, who declined the appointment, to take charge of a congregation in Boston. *Argus.*

HISTORY OF THE STATE OF NEW YORK. The New York Historical Society have just completed the publication of the *continuation* of the History of New York, by the late Chief Justice Smith; and the work, as we are informed, will be offered to the reading community within a few days. The first part of this work has been long known; it constitutes a valuable portion of our colonial story; the sequel being the narrative of events down to 1762; and in it the author makes no inconsiderable figure in many transactions. *Ev. Post.*

MORTALITY. The number of deaths in Baltimore, during the week ending on the 7th instant, was 53, of which 38 were of children; viz. 13 under a year old, and 14 from one to two years old.

PENSACOLA. Major Donoho, of the 4th Regiment U. S. Infantry, was cruelly assassinated at Pensacola on the night of the 7th ult. while at tatoo roll call, by a serjeant, who shot him through the body with a musket. The cause (the murderer alleges) was the Major's turning him off drill during the afternoon, for being intoxicated. Major D. was a valuable and highly respected officer, in the prime of life.

GENERAL SUMMARY.

ÆRIAL NAVIGATION. Balloons have already in some instances, proved an object of great utility. It is yet fresh in our memory how they were made use of by the French army, and the advantages they procured to the republican generals. We have to state as a circumstance worthy of note, that the celebrated Æronaut, Eugene Robertson, has just received from his father, Professor Robertson, the famous balloon which was employed at the battle of Fleurus, and which his father got possession of at the time. As some particulars on this subject will perhaps be read with pleasure, we will give here a brief statement of them.

Air-balloons, yielding to the fate common to all human discoveries and inventions, were sometimes abandoned, and sometimes encouraged, in proportion as they were employed by men of more or less ability. In the time of the French revolution, they became an object of practical utility. An ærostatic school was formed at Menden, six miles from Paris, under the direction of the learned and ingenious Conte. The pupils, on leaving this school, were enlisted and classed according to their merit in a corps called the Ærostien, which made part of every division of the army. This corps was deemed no less useful than the corps of Engineers. The *Ærosteers* were provided with balloons, and all the necessary apparatus for filling them up, which were conveyed on appropriate carts. It was then that the ærostatic globes were seen floating over the republican armies of France, intermingling on the day of battle, with their glorious banners. The second victory which the French won over the Austrians on the plains of Fleurus, in the year 1794, is justly attributed to the air balloon that Gen. Jourdon caused to ascend.—The Æronaut, hovering over the enemy's army, and out of the reach of their balls, could safely watch all their movements. He then drew up plans, took notes, and sent them down to the French General, within a tin case, that glided along the ropes which held the balloon captive in the air. These ropes were held fast by four horsemen that either carried the Æronaut to the places most favorable to his observations, or made him descend, as the case required.

Such was the fruit reaped at the time, from so extraordinary an invention, but which was afterwards abandoned, in consequence of the changes that have taken place in France and its government. Mr E. Robertson keeps this balloon rather as an object of curiosity, than with the intention of making use of it.

We have learned with pleasure that the distinguished Æronaut has made an arrangement, in order to exhibit, for the third time in this city, one of those experiments, which, however often repeated, cannot fail to please and interest the public. It seems that our Æronaut will be accompanied in this aerial voyage by a young lady of this city, who appears to be less struck by the danger she may run, than moved by the glory she aspires to partake.

The balloon which will be used in his next ascension, is entirely new and of the handsomest shape.—It was sent from Paris by Professor Robertson.

N. Y. Com. Adv.

U. S. HOTEL AT SARATOGA. Among the distinguished foreign visiters at this house, at the present time are Joseph Bonaparte, Prince Murat, Lord Castle Coale, Lord Courttown, and Lord Henry Seymour Moore, from Ireland, by the way of Canada, on their way to New York.

SPONTANEOUS COMBUSTION. Last week an instance of spontaneous combustion occurred in this village, says the Poughkeepsie Telegraph, in a large body of Virginia coal, in the store house of the Messrs Conklin. When discovered, the mass of the coal was so hot that it could not be held in a person's hand, and the floor under it was burnt through in one place. The smoke was seen to issue through the side of the building, which led to the discovery of the fire. In a little time more the whole building would have been in flames. The coal was removed and the fire extinguished, but not till our citizens were alarmed. The coal had been deposited in the building about three months. This should be a caution against putting coal, especially in large quantities in a wooden building.

INSTINCT OF PLANTS. Dr Hancock says, if a vessel of water is placed within six inches of a growing cucumber, that, in 24 hours time, the cucumber will alter the direction of its branches, and not stop till it comes in contact with the water. That if a pole is placed at a considerable distance from an unsupported vine, the branches of which are proceeding in a contrary direction from that towards the pole, the vine will in a short time, alter its course, and not stop till it clings round the pole. But the same vine will carefully avoid attaching itself to low vegetables, nearer to it, as the cabbage. *Lond. pa.*

FRENCH COLONIES. The population of the French colonies in the West Indies and Guiana, amounts to 309,000; viz. Martinique, 10,000 whites, 10,000 free men of color, and 80,000 slaves; Guadaloupe, 12,500 whites 6,500 free men, and 101,000 slaves; Bourbon, 15,000 whites, 5000 freemen, and 53,000 slaves; Guiana, 1,000 whites, 1,500 freemen, and 13,500 slaves. The exports from these colonies amount to seventy million francs, or over thirteen million dollars, and the imports to sixty-four million francs, or almost twelve million dollars. *U. S. Lit. Gaz.*

RAIN. The quantity of rain, which fell in this city during five days, beginning with Friday last, exceeded *six and an half inches*. In New Bedford, nearly *eleven inches* fell in the same period In Salem the quantity of rain, estimated by an accurate rain gage, was *eight inches and seven tenths*, on Monday afternoon. *Two and an half inches* of it fell after seven oclock in the morning.

INTEREST. It is said that money cannot be employed in London at a higher rate of interest than *two* per cent.

PORTRAIT. An original portrait of Milton has been recently discovered by Mr. Robert Lemon, of the State Paper office. It is a painting, and represents Milton apparently about twenty-eight or thirty years of age.

SPRINGS. At the last accounts there were about twelve hundred visiters at Saratoga Springs.

SOUTHEY. Mr. Southey, the poet, has declined taking his seat in Parliament.

COST OF ELECTION. Mr Beaumont's election expenses for Northumberland were estimated at £80,000 those of Mr Riddell and Mr Bell at £30,000 each.

SPAIN. According to official lists sent to the minister of Justice, there are in the *Peninsula* 800,000 beggars. Of this number, Andalusia furnishes about one third; and it has one to every third family.

MASONRY. The King of Spain has issued a new ordinance commanding all persons having books or manuscripts on Masonry, or other secret societies, in their possession, to deliver them up within a week, on pain of being considered guilty of high treason.

FOURTH OF JULY. The Anniversary of American Independence was celebrated by the Americans at Paris, and a public dinner given on the 4th of July. General Lafayette, his son, and the Count Lasteyrie were present.

EMIGRANTS. Upwards of 8000 emigrants have already arrived at Quebec the present season.

STEAMBOATS. A line of steamboats has commenced running between Philadelphia and Norfolk direct. It is calculated the distance will be performed in 36 hours.

MACHINE. A machine has been invented for cutting Wooden ware near Hamilton village, Penn.

THE STORM. A correspondent of the Providence Patriot mentions that in S. Kingston roads, bridges, mill dams and fences were swept away by the late rains. The oldest persons in the town had never witnessed the fall of so great a quantity in so short a time—some suppose that *ten thousand dollars* will not make good the damage in S. Kingston alone. In Newport, the rain was accompanied by incessant and tremendous thunder and lightning; so sevare a rainstorm is not within the memory of the oldest inhabitants. The paper above mentioned states that it is supposed from *twenty-five to thirty inches of rain fell during the nights of Thursday and Friday, in Newport.*

At a town meeting in Newport, on Saturday, $2000 were voted to repair the damage done to the streets by the recent rain.

AUCTIONS. The Philadelphia papers state, as a singular fact, that several very large invoices of Dry Goods have lately been shipped from New-York to Philadelphia and have been sold at auction to great advantage. The average advance on the New-York auction price was *three* per cent.

ORDINATION. At Christ Church, in this city, the Rev. George Otis, of Cambridge, and Rev. George Griswold, of Northampton, were ordained Priests, by the Right Rev. Bishop Griswold, assisted by the Rev. Dr Gardiner, Rev. Mr Eaton, Rev. Mr Potter, and Rev. Mr Cutler.

MARRIAGES.

In this city, Mr Adams Henderson, of Newburyport, to Miss Mary Ann Woodman, of Elliot, Maine.

In Cambridge, by the Rev. Dr Holmes, Mr Nahum Stratton, of Richmond, Va. to Miss Eliza Read, of Cambridge.

In Salem, Dr Elisha Quimby to Miss Mary Flint, daughter of Mr Samuel Flint.

DEATHS.

In this city, Harriet Cordelia, youngest daughter of Jesse and Hepzibeth Bird, aged 6 years.

In Cambridge, Mr Aaron Parker, aged 24.

In Dracut, Thomas Hovey, aged 90.

In Haverhill, Mass. Mrs Anna Appleton, wife of Mr Thomas R. Appleton, aged 61.

HARVARD UNIVERSITY.

THE Annual Meeting of the Society for the Promotion of Theological Education at Cambridge, will be held at the Hall of the American Academy, Athenæum, in this city, on TUESDAY, the 29th inst. (day before Commencement,) at 10 o'clock A. M.

JAMES WALKER, *Sec'ry.*

LITERARY GAZETTE.

JUST Published by *Harrison Gray & Cummings, Hilliard, & Co.* The United States Literary Gazette, Vol. iv. No. 7 and 8.

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Miscellany.—Indian Traditions, Creation of the Island of Nantucket—Examination of an Article in the North American Review, for January, 1826, respecting the Indians of North America.

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New Publications. aug 19

Poetry.

The following is one of the very beautiful pieces which have lately enriched the pages of the Recorder and Telegraph, under the the signature of "Roy."

THE SACRIFICE OF ABRAHAM.

Morn breaketh in the East. The purple clouds
Are putting on their gold and violet,
To look the meeter for the sun's bright coming,
Sleep is upon the waters and the wind;
And nature, from the wary forest-leaf
To her majectic master sleeps. As yet
There is no mist upon the deep blue sky,
And the clear dew is on the blushing blossoms
Of crimson roses in a holy rest.
How hallowed is the hour of morning! meet,
Ay—beautifully meet, for the pure prayer.

The patriarch standeth at his tented door;
With his white locks uncovered. 'T is his wont
To gaze upon the gorgeous Orient;
And at that hour the awful majesty
Of man who talketh often with his God,
Is wont to come again and clothe his brow
As at his fourscore strength. But now he seemeth
To be forgetful of his vigorous frame,
And boweth to his staff as at the hour
Of noon-tide sultriness. And that bright sun—
He looketh at his penciled messengers
Coming in golden raiment, as if all
Were but a graven scroll of fearfulness.
Ah, he is waiting till it herald in
The hour to sacrifice his much loved son!

Light poureth on the world. And Sarah stands
Watching the steps of Abraham and her child
Along the dewy sides of the far hills,
And praying that her sunny boy faint not—
Would she have watched their path so silently,
If she had known that he was going up,
Even in his fair haired beauty to be slain,
As a white lamb for sacrifice? They trod
Together onward, patriarch and child—
The bright sun throwing back the old man's shade
In straight and fair proportions, as of one
Whose years were freshly numbered. He stood up
Even in his vigorous strength, and like a tree
Rooted in Lebanon, his frame bent not;
His thin white hairs had yielded to the wind,
And left his brow uncovered; and his face,
Impressed with the stern majesty of grief,
Nerved to a solemn duty, now stood forth
Like a rent rock, submissive, yet sublime.
But the young boy—he of the laughing eye
And ruby lip—the pride of life was on him,
He seemed to drink the morning. Sun and dew
And the Aroma of the spicy trees,
And all that giveth the delicious East
Its fitness for an Eden, stole like light
Into his spirit, ravishing his thoughts
With love and beauty. Every thing he met,
Buoyant or beautiful, the lightest wing
Of bird or insect, or the palest dye
Of the fresh flowers, won him from his path,
And joyously broke forth his tiny shout
As he flung back his silken hair, and sprung
Away to some green spot, or clustering vine,
To pluck his infant trophies. Every tree
And fragrant shrub was a new hiding place,
And he would couch till the old man came by—
Then bound before him with his childish laugh,
Stealing a look behind him playfully,
To see if he had made his father smile.
The sun rode on in heaven. The dew stole up
From the fresh daughters of the earth, and heat
Came like a sleep upon the delicate leaves,
And bent them with the blossoms to their dreams.
Still trod the patriarch on with that same step,
Firm and unfaultering, turning not aside
To seek the olive shades, or lave their lips
In the sweet waters of the Syrian wells,
Whose gush hath so much music. Weariness
Stole on the gentle boy, and he forgot
To toss his sunny hair from off his brow,
And spring for the fresh flowers and light wings
As in the early morning; but he kept
Close by his father's side, and bent his head
Upon his bosom like a drooping bud,
Lifting it not save now and then to steal
A look up to the face, whose sternness awed
His childishness to silence.

It was noon—
And Abraham on Moriah bowed himself
And buried up his face, and prayed for strength.
He could not look upon his son and pray,
But with his hand upon the clustering curls
Of the fair kneeling boy, he prayed that God
Would nerve him for that hour. Oh! man was made
For the stern conflict. In a mother's love
There is much tenderness; the thousand cords
Woven with every fibre of the heart,
Complain, like delicate harp-strings at a breath;
But love in man is one deep principle,
Which like a root grown in a rifted rock,
Abides the tempest. He rose up, and laid
The wood upon the altar. All was done.
He stood a moment—and a deep quick flush
Passed o'er his countenance; and then he nerved
His spirit with a bitter strength, and spoke—
"Isaac! my only son"—The boy looked up,
And Abraham turned his face away and wept.
"Where is the lamb, my father?"—Oh the tones,
The sweet, the thrilling music of a child!—
How it doth agonize at such an hour!
It was the last deep struggle—Abraham held
His loved, his beautiful, his only son,
And lifted up his arm, and called on God—
And lo! God's angel stayed him—and he fell
Upon his face and wept.

NARRATIVE.

VISIT TO LA GRANGE.

We reached the village of Rose, at 5 o'clock in the evening; and that no unnecessary claims might be made to the hospitality of General Lafayette, or his family subjected to any inconvenience, we dined at the hotel, before taking a carriage and setting out for La Grange. On arriving at the Chateau, the General gave us a warm reception, and presented us to his numerous and interesting family, consisting of a son, two daughters, and twelve grand children, with a beautiful and accomplished daughter of Count Segur, together with two or three other inmates, making in all a circle of something more than twenty. Simplicity, politeness, and affability of manners, genuine kindness of heart, and unaffected hospitality characterize the whole group, from the patriarch himself down to the youngest of his descendants. They need only the American name—a claim to nativity in the land of Washington and Franklin—to call forth all the warmth and generosity of their feelings, making the stranger at once at home, and treating him with the cordiality of a friend or brother. The only uneasiness which the visitant experiences, arises from a fear, that the proverbial politeness of the French, accompanied with the enthusiasm of feeling, will subject the family to inconveniences on his account, and lead them to do too much for his happiness. The evening glided away delightfully and almost imperceptibly in the midst of conversation on a variety of topics, chiefly relating to our country; for the whole family talk, and seem to think of nothing else than the United States, where their feelings, their hopes, and wishes all centre. The General considers himself emphatically a citizen of the American Republic, and familiarly speaks of it precisely in the same way, as if he had been there born and educated.

Before retiring to our chambers to dream only of La Grange, we examined some of the principal rooms of the Chateau, our hospitable friends kindly acting as expositors.—The furniture is perfectly neat, and even elegant, but bears no marks of extravagance or luxury—nothing which is incompatible with a refined taste, and a republican simplicity of manners—nothing which does not conduce more to convenience and comfort than to show; and which could be compared in point of richness and splendor, as the General himself remarked, with what he had gratuitously been made master of in his tour through the United States. The ornaments are nearly all American. In the hall at the head of the stair-way, and forming the entrance to the drawing room, is a portrait of General Washington, with the colors of the frigate Brandywine, (presented by Commodore Morris on his arrival at Havre,) hung in graceful festoons around the almost idolized picture. On the right of the father of his country, is a fine portrait of Franklin, copied by one of the accomplished grand daughters of General Lafayette. In a conspicuous part of the hall, stands an admirable bust of President Adams, presented by Mrs Adams, just before the General left Washington. To these are added a portrait of Commodore Morris, (taken by particular request,) and several pictures connected with the history of our revolution. The rotunda, or drawing-room contains, besides other decorations, a painting of the siege of Yorktown, and a portrait of General Wadsworth, the revolutionary friend of La Fayette.

At 10 o'clock, which is uniformly the hour for retiring at La Grange, we took leave of the family for the night, and were shown into our bed chambers, after having been notified, that the ringing of the Chateau bell would summon us to breakfast at 10 the next morning. Our apartments were in the same style of neatness and comfort, as the sitting-room, with a cheerful wood fire blazing upon the hearth, and carpets covering the polished oaken floor.

In the morning a grey-headed servant, who was almost as old as the master whom he loves, and from whom he has imbibed his kindness of heart, opening the door gently, and performed his office of rekindling the fire, with such studied quiet, as would scarcely disturb the slumbers of a sick bed. We reached the drawing room in season, to see the members of the happy family appear one after another, and share the paternal kiss. Breakfast was served up in a large hall on the ground floor, in the usual French style, with wine, and coffee after the dessert. The table was crowned with abundance, without superfluity; and a circle of smiling faces would have rendered a less sumptuous repast agreeable. Among the rarer dishes, was a kind of pie sent as a delicacy to the General from some of his friends of Strasbourg.

After breakfast was over, we walked out in company with Washington Lafayette and the whole group of ladies, to examine the exterior of the Chateau, and the farm, of which scarcely a glance had as yet been obtained. La Grange was formerly a fortified baronial castle; and notwithstanding the modifications it has undergone, much of its antique and feudal character still remains.

As the morning was bright and pleasant, though the ground was covered with a heavy hoar frost, we made a circuit of a mile or two over the farm, which is one of the largest, as well as the most complete, in France. It contains five hundred acres, lying in one body, in the form of a circle, with the chateau in the centre. Great pains have been taken to round it off in this way, by exchanges of contiguous territory. It is divided according to the most approved models, into suitable proportions of tillage, pasture, and woodland, with the minor compartments of gardens and orchards. The General has planted *three thousand* apple trees, which are yet small, but thrifty, opening in vistas all over his plantation. He is much engaged in the cultivation of fruit of the best kinds.

The soil of this large tract, though not perhaps remarkable for its natural fertility, has been highly improved by culture, and yields wheat with other agricultural products in abundance. It is finely wooded and watered. Half a mile from the house, in the direction of Rose, there is a large and living fountain, cradled in a green vale, and sheltered from the sun in summer by a grove of venerable oaks. Its limpid waters at this season, repose on a bed of autumnal leaves, and are as pure as they are copious. From this rural and sequestered retreat, a distant view of the chateau on one side, and of two little villages, with a spire to each, and the smoke curling above them, on the other, makes a quiet and cheering picture. Not far from the fountain, Washington Lafayette is much engaged in constructing an ice-house, upon the plan of some of those he saw in our country. In short nearly all the improvements of La Grange, now in progress, are according to American models.

The General himself accompanied us to the farm yard, which in point of practical utility, is more interesting, especially to the eye of an American, than all the parks and pleasure grounds we have seen in Europe. A range of buildings extends quite round an open area, containing perhaps an acre of ground. The first of these is the granary, which was once a chapel, and the turret of which is yet left standing. Men were at work in winnowing wheat of an excellent quality. The second department is appropriated to all kinds of poultry, among which are wild geese from the banks of the Mississippi. A flock of about a thousand merinos, prettily feeding at their long ranges of cribs, occupied another portion of the buildings. It was odd enough to see the little lambs bearing on their backs the same name which had graced our triumphal arches; and to see the hero himself doting upon the construction of a new kind of *piggery*, upon the plan recommended in the American Farmer. Among the twenty-two cows, are eight from Switzerland, sent to the General by his friends in that country; and four of the Holkham breed, presented by Mr Patterson, of Baltimore. The assortment of horses is as extensive as the other kinds of domestic animals. In making the circuit, we next came to the farm house, kitchen and dairy, the walls of which are ornamented with a map of the whole plantation, designating the ground appropriated to each department. Then follow the pens containing several rare species of animals, among which are wild turkeys and partridges from the United States, (intended if possible, to be domesticated,) ducks which came as a present from the Garden of Plants, at Paris, and a pair of beautiful Mexican pheasants. For the latter and for the American partridge a new house is going up, to be artificially warmed by a stove. To these animals, may be added a dog from Washington, and a racoon from our forests, who are inmates of the chateau, instead of the farm yard. The latter is so tame, as to play about the parlour, and climb up in the General's lap.

At 5 o'clock, the bell called us to dinner, which was bountiful and served up, without any formal parade. Among the peculiar dishes were lentiles, much resembling boiled peas; and a rich kind of pastry, such as we had not found in the infinite assortment of a Paris table. A dessert of apples, pears, and dry fruits, with three or four varieties of wine, including champaign, crowned the festivities of the board.

On retiring to the drawing-room, a large folio volume, bound with red morocco, and richly gilt, was found lying upon the table. It was presented to the General just before he sailed from Washington; and contains a transcript of all the addresses to him by the authorities of New York. The specimens of ornamental penmanship are certainly elegant, and have excited general admiration at the Chateau. By its side was a voluminous portfolio, containing portraits and autographs of public personages in France, since the commencement of the revolution—both brought out for our amusement.

After tea the ladies favored us with a great variety of songs and music upon the piano, which they play with much taste and skill.—One of the number, finding that her voice and execution could contribute to the enjoyments of the social circle, and forgetting herself in endeavoring to add to the common stock of pleasure, continued to sit at the piano, till she was solicited to leave it, instead of the ordinary request to remain longer. This mark of politeness was so peculiar, that it appeared to me worthy of record and imitation. Among the musical pieces, was one or two composed in the United States, during the General's visit.

After breakfast on the following morning, the General conducted us to his Library, which is on the third floor, in one corner of the Chateau. The windows which in summer are shaded by a copse of trees lifting their aged branches from below, look in two directions and command a view of a rural domain, such as Cincinnatus or Washington would have enjoyed, and such as its own proprietor would not exchange for an empire. In the antichamber, and the apartment itself are several likenesses of his friends, transatlantic as well as European; and in several neat cases on which the utmost care has been bestowed, all the little presents he has received from our countrymen, from the sacred memorials of his beloved Washington, down to the humblest pledges of gratitude and esteem collected in his late tour. The whole makes an extensive museum, which is guarded with more vigilance, and is shown by the family with more delight, than would apparently be felt in exhibiting the costliest collection of diamonds. All the articles were taken out of their places for our inspection; and the history of them detailed with a familiarity, which proved how much they were valued. One of the most conspicuous of these memorials is a beautiful model of the water works at Philadelphia, which the General took to pieces, to point out the ingenuity of its construction.

The library itself contains about two thousand volumes of well selected books. A large proportion of these were presented by his friends. One compartment is filled entirely with American works, containing a majority of our best publications. Additions are daily making to the collection, by the attentions of his correspondents. The Phi Beta Kappa Oration of Mr Everett, and the Address of Mr Webster before the Bunker Hill Association are cherished among the choicest treasures.

Having passed an hour or two in the library, and glanced at its interesting contents, we took another long walk with the ladies over the farm, pursuing a different rout from what had been taken on the preceding day, and treading many a bye-path in a long circuit through the woodlands. A keen December air imparted an additional tinge to complexions naturally rosy; and to the eye of a poet, some of our fair companions in their rambles through tangled copses and groves of oak, might have seemed like Dryads. In the course of this promenade, one of the daughters of General Lafayette gave me a circumstantial account of his imprisonment at Olmutz, and of the sufferings both of himself and family. The story is long, and its leading incidents would not be new to any of my readers. One little anecdote, however, which gave relief to the tragic tale, so much amused me, that I cannot forbear to repeat it. In their flight through Germany, the female part of the General's family were obliged to assume the guise of English travellers, in order to elude the vigilance of their enemies. As they had some knowledge of the language, to which was added a similarity of national dress, they succeeded tolerably well among strangers. At length they were thrown in contact with an English waiting maid, who had emigrated to the continent some years before. Serious fears of detection were here apprehended.—But the poor girl entertained no doubt, that the ladies were really English, although she found difficulty in understanding them; and as they were supposed to have left her native country at a much later period than herself, she came to the melancholy conclusion, that by a long residence abroad, she had lost her mother tongue!

In the midst of walks, conversations, and enjoyments like these, the hour of dinner again came round. By this time, our places at table had been as perfectly learned, as if we had become permanent inmates of the Chateau.—Another evening of music and social pleasure was added to the sum of our happiness. At 8 or 9 o'clock, an intention was again signified to go to Rose, in readiness for the diligence the next morning. But "it would be madness to go to the hotel that night, where the accommodations were not good; besides, it was snowing, and the weather was unpleasant; a servant should be sent to engage places for us, and it would be easy to reach the village by 8 o'clock, the hour for the departure of the coach on the following day." In vain were any suggestions opposed to these kind persuasions; and at 10 o'clock, we retired for the third night to the chambers of the Chateau.

The next morning at 7, we found both the General and his son in the drawing room before us, with coffee upon the table, and his own coach at the door, in readiness to take us to Rose. In a few minutes more, a cordial grasp of the hand and the parting benediction of the patriarch, produced a state of feeling, which on our part admitted of few words; and we left La Grange with a full conviction, that if there is a paradise on earth, it must be found in the domestic, unsophisticated, and innocent delights of such a family, and if unalloyed happiness be the portion of any mortal, it must consist in the luxury of such feelings, and in the practice of such virtues as are possessed by General Lafayette. *Carter's Letters.*

MISCELLANEOUS.

Power Printing Press. We copy from the New York Gazette, the following description of the power presses employed in the Tract Society House. It was communicated at the request of the editors, by Daniel Fanshaw, printer to the Society.

Mr Daniel Treadwell, of Boston, is the inventor, and has had several of his power presses at work in that city for the last four years; but would not allow even printers to see them, as he had made no application for a patent till last spring. Each press occupies a space of 3 feet by 13. The frame is much like that of the common standing press. The platen is like that of the common printing press, and gives the impression with what is called by printers "the long, soaking pull." The bed, on which the form lies, is drawn in and out by straps. The paper is laid on the frisket by a girl, [there is no tympan,] and when printed taken off by another, who stands at the opposite side of the press. The laying on and taking off the paper is all the labor, the machine performing the remainder of the process of printing. The blankets receive the air at every impression, by being drawn up in front of the press as the form is running from under the platen. At each impression the rollers (which are of soft elastic composition) supply themselves with ink, and commence the operation of distribution, on a round turning table, previous to applying the ink to the form.

Four of these presses are worked by turning a shaft, and require the power of a horse. I use a small steam engine, similar in appearance to a cooking stove; it occupies the space of two feet by four, and is the invention of Mr Isaiah Jennings, of this city; it consumes less than half a cord of pine wood per week; and is worthy the attention of manufacturers, and proprietors of packets.

The inventor of the press has so admirably constructed and timed the movement of each part of the machine, that nothing which we think necessary for fine work in the common printing presses, is lost sight of in this.

The presses can work as fast as it is possible to feed them with paper; but I drive them with little more than twice the velocity of the common printing press. Going at that rate, they produce work far superior to what I can obtain from my other presses. One great excellence of the machine I have endeavoured to describe is, that it does not wear out type more than half as fast as it is worn in the common way of printing.

The price of four presses, with the right to use them, I think, will not exceed 7000 dollars.

The inventor is now building one for a news paper in Boston. It is to be worked by a boy or man, turning a crank. One boy will be required to put on the sheet, and the machine will lay it aside on a table as it is printed.

Diderot. The wonders of nature, says Diderot, are presented to our eyes long before reason enables us to derive any light from them. If we entered the world with the same reason, which we take with us to an Opera the first time we enter a theatre, and were the curtain of the universe, if I may so term it, to be as rapidly raised, struck with the grandeur of every thing, we could not refuse our homage to the power, which prepared for us such a scene. And can any one be an unbeliever? But what multitudes are there, who, occupied with procuring subsistence, have no time for speculation, and think not of the Author of their blessings—to whom the rise of the sun is only that which calls them to toil, and the finest night in all its softness is mute or only tells them it is the hour of repose. *Am. Advocate.*

Indian Observation. It would be a pity not to preserve the following anecdote, which displays so much of that accuracy of observation which is known to be one of the characteristics of our red brethren in the West. An Indian upon his return home to his hut one day, discovered that his venison, which had been hung up to dry, had been stolen. After taking observations on the spot, he set off in pursuit of the thief, whom he tracked through the woods. After going some distance, he met some persons of whom he inquired, if they had not seen a *little, old, white* man, with a *short gun*, and accompanied by a *small dog*, with a *bob tail?* They replied in the affirmative, and upon the Indian assuring them that the man thus described had stolen his venison, they desired to be informed how he was able to give such a minute description of a person whom he had not seen. The Indian answered thus,—The thief I know is a *little* man, by his having made a pile of stones to stand upon in order to reach the venison from the height I hung it, standing on the ground; that he is an *old* man I know by his short steps, which I have traced over the dead leaves in the wood; and that he is a *white* man I know by his turning out his toes, which an Indian never does. His gun I know to be short, by the mark which the muzzle made by rubbing against the bark of the tree on which it leaned; that his dog is *small* I know by his tracks; and that he has a *bob tail* I discovered by the mark it made in the dust where he was sitting at the time his master was taking down the meat.

Anecdote of George iii. When King George iii. was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his Majesty, and he often held conversation with him of some length upon serious subjects. One Monday morning, the King went, as usual, to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered evasively, and for some time the other workmen avoided telling his Majesty the truth; at last however, upon being more strictly interrogated, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone had refused to comply, because he considered it a violation of the Christian Sabbath; and in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. "Call him back immediately," exclaimed the good King, "the man who refused doing his ordinary work on the Lord's Day, is the man for me. Let him be sent for." The man was accordingly replaced, and the King ever after showed him particular favor.

A scholar of Zeno's having returned home, was asked by his father what he had learnt; the answer displeased his father, and he struck him; which the youth patiently bore, saying, "I have learnt this also, to bear with my father's anger."

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